

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, MAY 11, 1911.

NEW SERIES, VOL. XIII, NO. 19.

A Suggestion

J. F. Love.

Southern Baptists have just come to the end of another Convention year and will soon meet in annual assembly. The time seems favorable for a reconsideration of our whole financial method, if it is ever to be reconsidered. During the closing weeks of the year, all who have any deep and genuine interest in the work the denomination is trying to do for the Lord have been racked with anxiety for the financial outcome of the year. And now we go to the Convention to have reported to us a debt of seventy thousand dollars on one of our Boards. Is there no remedy for such a thing as this? Surely there is in the word of God light enough on the question of financing the Lord's work and there is among Southern Baptists wisdom enough for us to reach a solution of the problem. Nothing in the denominational life is more needing attention and the only time when we can in justice to our work make any radical readjustment in methods is at the beginning of the year. During the first weeks of the Convention year we can make such changes as are necessary in our financial methods with less inconvenience to our missionary operations than at any other time.

Therefore, I suggest that the most favorable hour of the coming Convention for the consideration of this matter be set apart for prayer and deliberation upon it. My conviction is that there are some brethren among us, some pastors, laymen, who after years of stress and anxiety, have for themselves and their churches reached a solution of their difficulties and can tell Southern Baptists how to find a like relief. I hope such men will be given opportunity to tell every other pastor and layman present at the Convention how they found relief and let us all endeavor to arrive at some conclusion and be ready upon the adjournment of the Convention to submit to the brotherhood at large some Scriptural, rational and workable plan for taking care of our mission work without this annual experience of anxiety and partial defeat.

Dallas, Texas.

Notice

If you want to go to the Southern Baptist Convention or the Baptist World Alliance, or both, send me your name and I will mail a card which will be your credentials for enrollment. I do not appoint. I only send cards to those who choose to go. State whether you are an Associational delegate or not.

A. V. Rowe.

Winona, Miss.

Rev. V. I. Masters Rapidly Improving from Attack of Fever.

B. D. Gray, Cor. Sec'y.

It gives me great joy to say to all your readers that my co-worker, Rev. V. I. Masters, Editorial Secretary of the Home Board, is steadily improving. He has been down for more than three weeks with an attack of fever. It was hard on him to have to drop by the way just at the pressure of the closing days of our year. He had done splendid service with his gifted pen and was anxious to be in the fight until the close.

I am happy to say that he will be at the Convention in Jacksonville and I know this will be good news to the brotherhood who know and love him.

AT A MEETING OF THE BOARD
OF TRUSTEES ON MAY 9th, DR. J.
W. PROVINE WAS UNANIMOUSLY
ELECTED PRESIDENT OF MISSIS-
SIPPI COLLEGE TO SUCCEED DR.
LOWREY, RESIGNED.

The Old Bible.

We are just old-fashioned enough to take no stock in the modernized Bible which is shortly to appear, "couched in every-day language, with obsolete words and phrases eliminated." The King James Bible has done more to preserve the good old Saxon words and style, which are the best English literature has produced, than anything else. Instead of a movement to get us further away from that vigorous, simple, classic style, and in the interest of establishing the finest literary ideals possible to a people destined to use the curious hybrid which the English language has become, it would be more sensible to frown upon all efforts to improve on the King James Bible. It is the greatest treasure-house, inspiration, and teacher of good English that we possess.—From Success Magazine.

Let him who has a grudge against another read the forty-fifth chapter of Genesis, and see how freely Joseph forgave, remembering that the same Spirit of God which was in him is freely promised you for the asking.

It is only the people in glass houses who are forbidden to throw stones. All the rest of us can practice this favorite pastime of humanity with absolute freedom. And it is wonderful how proficient we can become.—Margaret Deland.

Home.

Home is a place to lay one's head,
A quiet room and a simple bed,
And the God of Comfort overhead.

A place of peace and a place of rest,
With cozy corner for friend or guest,
And love and hope in the human breast.

For, be it palace or be it cot,
That is not home where love is not,
And where God's mercies are forgot.

The patient's heart a home will find
Where'er it dwells among mankind,
Remembering, too, the ties that bind.

More dear, perchance, than absent hours
The tender thought of vine and flowers
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,
But for the gentle ministry
Of sweet home hearts that dwell in thee:

Sweet hearts, that take the stranger in,
That pity those in want and sin,
And strive for good their world to win.

Some day the universe will be
A glorious home for all who see
The Lord in love's eternity.

—Bessie Bland.

Get into the way of idealizing what you have; let the picturesqueness of your imagination play round the village where you do live, instead of the one where you wish to live; weave a romance 'round the brother you have got, instead of 'round the Prince Perfect of a husband whom you have not got.—Lucy H. M. Soulsby.

Hospitality is one of the first Christian duties. The beast retires to his shelter and the bird flies to his nest; but helpless man can only find refuge from his fellow-creatures. The greatest stranger in the world was He who came to save it. He never had a house as if willing to see what hospitality was left remaining among us.—Oliver Goldsmith.

It is a good thing to go out of one's self—to think high thoughts, to feel how small we are in the midst of all the worlds and yet how great we are in the love and the care of God.—Joseph Parker.

Those that hunger for righteousness are hungering for that which lasts forever, and that which satisfies, for that which is the true and eternal law of heaven and earth—E. C. Wickam.

News in the Circle

MARTIN BALL.

We spent the fifth Sunday preaching at Echu, Pastor Besley's splendid church. This is our old home. The congregations were large, filling the capacity of the elegant new building. It was unalloyed pleasure to meet so many friends of childhood days.

Pastor R. L. Hixson, of Magnolia, writes: "Bro. G. Chastain, of Mexico, lectured to our people last Sunday night on 'Missions in Mexico.' The people enjoyed him greatly. It was good to hear of the 'uprising' at first hand."

Rev. R. A. Knabrough gives the following as a partial list of speakers during the encampment, July 9-16: Dr. H. F. Sproles, Dr. W. J. McGaugh, Dr. J. W. Porter, Rev. H. Bechtel, Dr. T. B. Ray, Rev. E. D. Solomon, J. E. Syrd, I. E. Reynolds, Musical Director, and Prof. J. L. Johnson. No one can afford to miss it.

Pastor S. W. Sproles says of the church at Marke: "It is small in quantity but large in quality. Eight additions, two by letter, three by baptism in three months. Mission collection, \$77.00." He serves this church half time. The Sunday School is growing. "The Ladies Aid" is in excellent condition.

Mission collection at Belen, Rev. S. W. Sproles, pastor, amounted to \$138.60. Sunday School excellent and good Ladies Mission Society. Fine congregations at each service. Preaching once each month.

Evangelists W. P. Price and H. R. Holcombe working in the simultaneous meetings, conducted by the Home Board evangelists in Montgomery, Ala. We expect to hear great things as the result of these meetings.

The Word and Way wonders if some of encouragement to Dr. A. J. S. Thomas of the Baptist Courier are not a little late. Certainly, brother. He needed some of them when the every-day burdens of life were pressing hard upon him. Let us not hold our appreciation while our friends are living. A word of encouragement brings gladness to the heavy heart.

Pastor A. N. Hall has resigned the charge of the church at Muskogee, Okla. He will give his full time to evangelistic work. It is said that he is a gifted and a consecrated minister of the Gospel.

It is reported that John D. Rockefeller's latest gift to the American Foreign Mission Society amounts to one hundred and eighty thousand dollars. The Society closed the year with a debt of sixty-two thousand dollars. Uncle John could afford to come again.

Rev. A. P. Turner has resigned the pastorate of the Emmanuel church at Houston, Texas. His plans are not made known yet.

We regret to learn that Rev. V. L. Masters, editorial secretary of the Home Board, is suffering from a stubborn attack of typhoid fever. May he soon recover and be at his post of duty where he is doing such great work.

The Guttenburg Bible, the first book ever printed from movable type was sold recently in New York for the neat sum of fifty thousand dollars. It was published about 1453. It was bought by Mr. Huntington, of California.

Rev. H. C. Risner recently aided Dr. J. H. Boyett in a good meeting at Durant, Ok. Seventy-five additions and fully as many conversions, who have not joined.

Evangelist Head lately held a meeting in a North Ft. Worth, Texas, church, W. W. Rivers, pastor, in which there were seventy-six additions—forty-five by baptism. Mrs. Head was pianist.

Pastor E. Raylings has resigned the church at Helena, Okla., and accepted the church at Salem Springs, Ark.

It is stated that a Baptist College is to be located at Oklahoma City. Dr. J. H. Moore, who was formerly president of the State Baptist College at Blackwell, Okla., is to be the president of the new institution.

Pastor B. F. Wallace is in a gracious revival at Bunkie, La. He is assisted by evangelist R. F. Treadway, of Atlanta, Ga. Brother Wallace is a Mississippian.

It is stated that Prof. Brown of Mississippi Heights Academy, is to occupy the place filled by Prof. Ellett, principal of the Teacher Training Department of Blue Mountain College.

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Rev. J. F. Huckleberry, of Franklin, Ind., has been employed as district evangelist by the educational board of Texas. His headquarters will be Pelacios.

Evangelist M. F. Ham is now aiding Dr. J. F. Morris, of the First church, of Fort Worth, Texas, in a meeting. It is stated that he will come to be with Dr. Edwards at Greenwood next.

Dr. H. M. Wharton held a great meeting with the Grove Ave. church at Richmond, Va., lately. There were about seventy-five additions, over forty by baptism.

At Marion, Ky., recently, there was organized a church of thirty-six members—all from the Hardshells. This broke up the Hardshell church. They separated seventy-eight years ago, but have come back home.

Evangelist Earle D. Sims, a former missionary to China, recently held a meeting with a Chinese church in San Francisco, Calif. Twenty members were received—fifteen by baptism.

The Layman's Missionary Committee of

South Carolina has called Rev. W. E. Wilkins, of Millen, Ga., to become their Secretary. He begins work on May the 11th.

Dr. H. A. Porter, of Walnut St. church, Louisville, Ky., has recently aided Dr. B. A. Daws, of Georgetown, Ky., in a meeting. Thirty-nine additions, twenty-two by baptism.

Evangelist Geo. C. Cates will go to Corinth as soon as the meeting at Bellevue church at Memphis is concluded. A committee from Corinth waited on him and gained his consent.

It is stated that Dr. A. C. Dixon, who has been for some time pastor of Moody's church of Chicago, has accepted the call to Spurgeon's Tabernacle, London, and will take charge some time this summer. That sounds good to some Baptist folk.

Oh, no, Dr. Gilbert don't enlarge your vision so much! You notice Brother Ball said Dr. Graves worked "harmoniously" with the Tennessee Baptist Convention until his death, not the Southern Baptist Convention. Although he and Brother J. N. Hall attended that regularly until death. Give us a quotation showing that Dr. Graves did not work "harmoniously" with the Tennessee Convention and it shall be reproduced. Do not misrepresent.

Secretary A. V. Rowe will not find out that his pastor is opposed to boards and conventions any more than the editor of the Southern Department in the Flag is opposed to executive committees of a General Association to serve when the Association is not in session with a treasurer receiving a salary, taken from mission funds, to receive and disburse the money. See!

Pastor S. W. Sproles preaches once a month to the church at Lambert, where the work is in formative period. The work is hopeful. The country is in a prosperous condition. The land is rich and pastor Sproles is the man to develop the people.

We extend our deepest sympathy to Dr. Wm. D. Nowlin, of Lakeland, Fla., in the loss by death of his father at his home in Sharon, Tenn. He was ready for the call.

The church at Dickson, Tenn., has called Rev. Terry Martin to the pastorate. It is thought he will accept.

Greetings and Gratitude from the Home Board.

It was a glorious victory. The battle was stiff but we came to the close with the debt wiped out. Mississippi, grand old Mississippi, stood by us in superb fashion. Last year Mississippi went beyond expectations in her gifts and we hardly could look for an increase this year but she rolled up \$1,718.40 above last year, making her gifts this year to Home Missions, \$29,827.15. Mississippi Baptists can be counted on in every emergency. All hail to the brethren of the dear old state!

A Great Year for Results.

The year closing May 1st, 1911 has been a great year with the Home Board. It has

been a year of great constructive work. We have had to undertake church and chapel building in a large way to conserve our interests and lay the foundations for the future. This kind of work will tell for all time to come upon all departments of our Baptist work.

How We Escaped Debt.

Let us rejoice first over the fact. Now then for the explanation. The Home Board lays out its work on as large a scale at the beginning of the year as seems prudent. We never appropriate the full amount at the first meeting which we hope to raise during the year. We want to leave some margin for further enlargement during the year. At the first meeting of the year we always have to turn down many worthy calls for help. Last July the Board appropriated \$341,385 as the budget for the year. This included the support of missionaries in our independent and co-operative work and chapel and school building as well as the expense of administration.

About half of the states fell short of last year in their contributions. The total of this deficit amounted to nearly twenty-five thousand dollars but the other states advanced and so saved the day.

A good portion of the above sum was for church building in co-operation with local forces made on certain conditions, two of the prime conditions being that our part would be paid provided the local forces raised a given part and with the understanding that ours would be paid towards the close of the conventional year. In church and school building and the purchase of lots in Cuba and Panama, and among the foreigners in the South, especially the Cubans and Italians in Tampa and the Mexicans in Texas, where we had to give about all the money we also decided to pay these appropriations at the close of the year.

In the case of our co-operative church building with local forces we defer our payments until the close of the year in order that the local forces may have time to do their part and that we may be saved a heavy interest account.

In the case of church building in Cuba and Panama and in the states where we pay the whole amount we defer payment until the close in order that we may save interest and also that we may cut some of these out and save a debt in case our receipts are short during the earlier months of the year. This is considered good business precaution.

Diminished Receipts.

Unfortunately our system of waiting until the close of the year for large giving prevailed again during the past year. From early summer clear on through the year our receipts each month compared with the former year diminished steadily, ranging each month from three thousand dollars to ten thousand dollars behind last year. This continued until after the middle of April.

It appeared ten days before the close of the year that our receipts would be between ten thousand dollars and twenty thousand dollars smaller than for last year. Fortunately, at the very last, many of our brethren were aroused and our receipts went eight thousand or ten thousand dollars beyond those of the previous year which averted a debt of twenty thousand or thirty thousand dollars.

Early in the year when it was seen that

our receipts would fall short of the receipts for last year the Board decided to make no further enlargement; then in a number of cases our appropriations for co-operative church building for the year were cancelled because local forces did not comply with the conditions by raising their amounts, but we had to wait until the very close of the year before marking them off.

Where receipts were short along through the year we reserved until the close a number of appropriations for church, chapel and school buildings in Cuba, Panama and in the states. These chapels and school buildings ought to have been erected early in the year but for prudential reasons and to save interest and to avoid a pressing debt we deferred them until the very last day of the year, then cut them out because the gifts did not come in.

About half of the states fell short of last year in their contributions. The total of this deficit amounted to nearly twenty-five thousand dollars but the other states advanced and so saved the day.

And so with gratitude to God and with thanks to all the brethren, for their help, and praying the Lord's guidance in our great Convention in Jacksonville, Florida, May 17th, I am,

Most cordially and fraternally,
B. D. Gray.
Corresponding Secretary.

Sending Your Pastor.

I write not chiefly to say that my churches are sending me to the Convention in Jacksonville, but to tell how it is done. I preach to four churches. The matter was taken up by the church at Morgan City. After discussion in conference the following resolution in substance was unanimously and heartily adopted:

Resolved, that we recognize and include the expenses of our pastor to the Southern Baptist Convention and to our own Baptist State Convention as a part of our current expenses and that the treasurer be instructed to pay our proportionate part of these expenses from year to year and charge the same to the incidental account, without further action of the church.

The clerk was instructed to write to the clerks of each of the other three churches, enclosing a copy of the resolution, and ask them to bring the matter before their own churches, and the Rolling Fork church very promptly adopted the same resolution.

I believe this is the way to do it. It is a good plan for both church and pastor. I never did like to have my name hawked about over the community in an effort to raise a special fund for this purpose. It usually results in the appeal to send the pastor on a junketing pleasure trip as a compliment and sometimes becomes embarrassing to those who take the matter in hand as well as the pastor. This plan is calculated to make a wrong impression. Our conventions are necessities if our churches are to do any organized work.

Our mission, Sunday School and educational work would speedily disintegrate without some organization to keep them up, and nothing better than our associations and conventions is yet in sight. If our general meetings are to be kept up our pastors must attend them, not as a pleasure trip, but as a duty, though, of course, it is a pleasure, and it seems but fair that the burden of it should be charged up to the general expense account and not to the pastor alone. No church can keep in thorough touch with our great denominational movements and enthusiasm whose pastor habitually remains away from these general meetings.

Some six years ago when I was its pastor, the Greenwood church adopted the above method of sending its pastor to the conventions and has since followed it to the great satisfaction of all. I think it would be a good plan for all of our churches. Do the right thing in the right way.

W. M. Burr.

Notice.

The South Miss. Sunday School and B. Y. P. U. Convention will meet this year in the First Baptist church house with the First Baptist church.

The meeting at Brookhaven last year was one of power and inspiration. The meeting this year we hope to be a greater power, if possible. Arrangements are being made to entertain all delegates and visitors. We are glad to welcome the coming of so many.

Let every Sunday School and B. Y. P. U. in this part of the State be represented. We need your presence and you need the vision and the inspiration. Come.

L. G. Gates, Pastor.

Laurel, Miss.

Louisville Boys.

An organization of the alumni and the students of the Southern Baptist Theological Seminary was formed last year at Cicago, during the meeting of the Northern Baptist Convention. Rev. C. M. Phillips, of Lansdowne, Pa., Rev. J. Milnor Wilbur, of 1701 Chestnut St., Philadelphia, Pa., and Rev. P. O. Duncan of LaFayette, Ind., were elected president, vice-president and secretary, respectively. A complete list of the Louisville men within the bounds of the northern convention is greatly desired. Let all the alumni and students who see this statement and who are within the bounds of the Northern Convention, send their names and addresses to the secretary for permanent enrollment.

Any of the men who expect to attend the Northern Baptist Convention to be held in Philadelphia in June should send name and address to the President.

When you read this notice, if you will comply with this request at once, we shall have the information we desire.

C. M. Phillips, President,
J. Milnor Wilbur, Vice-President,
P. O. Duncan, Secretary.

A sunny, cheerful heart changes a world of gloom into a paradise of beauty.—Commonwealth.

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The Policy of Our Convention.

The periodical high pressure in our mission collections and the proverbial deficit are calling some deep thinking on the part of those of us who are deeply interested in the largest success of our home and foreign mission work. We are all agreed in our desire to see the work maintained on the present scale with annual healthy enlargement. The question as to how we can get the best results affords some room for difference of opinion. We have been of the opinion for some years that there must be a better policy than the one the convention is pursuing. The plan of doing our mission work so largely on borrowed money doesn't commend itself to our mind.

The heavy interest account created is a great burden. We are not in a position to present figures as to the amount of interest our Home and Foreign Boards are paying, but it is safe to say that our interest account will run far into the thousands. It is not difficult to see that this course will be seized upon as an excuse for withholding money from the mission treasury. The plain truth about the matter is that money given for missions ought not to be used in paying interest, if there is any better way of carrying on the work. Such a course is very seriously in the way of development of our people along mission lines. It is discouraging to the debutante in mission endeavor. Under present arrangements our Boards are doing business very much after the fashion of many farmers in the country. They are a year behind. To our way of thinking, the cash basis would be far bet-

ter. Of course the difficulties in making the change are apparent to all.

Also the extra expense in gathering funds to meet the pressing debts of the Boards is a considerable item, and becomes an additional impediment in the development of our undeveloped forces. An additional one is found also in the high pressure methods usually employed to compass the debts.

But it has been insisted in order to get our people to do anything like what they ought to do it is necessary to put this burden and pressure on them. Our experience has been that it is easier to get money from our people to put into future projects and enterprises than to get it from them to pay debts with. The theory that we get more money out of people to pay mission debts than we could get out of them to pay for future work is contradicted by our Presbyterian brethren who are running their mission work on the cash plan, and are at the same time giving largely more per capita than the Baptists are giving on the credit plan. Of course it is impracticable to make a sudden change from the present method to a cash basis. A farmer a year behind cannot go to the cash basis in a day nor even in a year. But we can start in the direction of a cash basis and bend everything to that end.

Just a suggestion or two about making this change. Do not increase our present number of missionaries for the ensuing year. Possibly it might be better to withdraw a few, but certainly, do not increase. Urge our churches to more general and larger giving. Let there be inaugurated a vigorous work of mission education, so as gradually to increase our mission fund. Of course, while this work is going on preparatory to a complete transition from the present to a different method, it will be necessary to borrow some money on which we shall have to pay interest. Also, it will be necessary to spend considerable money for a while on collection agencies. But let there be a well-aimed effort to reduce both these items of expense to the minimum and finally to cut them out entirely. Then the question arises, shall we order an enlargement of our work? That is precisely what every loyal, loving heart feels like doing. But what does the cool, level business-head say? Does it not say, to hold fast that which you now have and to make it sure? We feel that we have pressed the matter of enlargement as far as we dare do, until we improve our finances. We ought at least to have in the mission treasury one-half the money necessary to meet the expenses of the year, before entering upon it.

As much as our heart cries out for reinforcing our mission work at home and abroad, our judgment is that we had better give large attention just at this time to holding securely to what we have until our finances improve. There is a better thing to do sometimes than to advance. Being ready to do things properly and thoroughly is a matter that should not escape our careful attention. Great generals have found that patient waiting for a few weeks would

have been far better than a premature advance or charge.

In conclusion, we feel sure that whatever policy shall be adhered to, we shall never do the work God has given us the privilege of doing, until our churches more generally come to the Bible plan of giving—"on the first day of the week let everyone give as God has prospered him, that there be no gathering when I come." No rush, no high pressure, identically the thing that we Southern Baptists have just gone through with. Such is not wholesome and should be avoided somehow. Increasing the load too rapidly is a bad idea for developing the efficiency of a team. Dr. Sample said some sensible things in our issue of last week. Also we commend Dr. Love's article found in another place.

Later advices state that the debt on the Foreign Mission Board is \$89,600.00 instead of \$70,000.00.

St. Louis will carry to Jacksonville an invitation from the city for the Convention to hold its next session in St. Louis. A good place.

Our latest information is that Miss Effie Chastain, a daughter of missionary Chastain, is slowly improving. She is still at Summit where she had been teaching.

The young church at Georgetown is moving along nicely. Last Lord's day at the regular preaching hour the B. Y. P. U. carried out a well prepared program, to the edification and delight of all concerned.

Rev. S. E. Tull finally yields to the heavy pressure put upon him and accepts the pastorate of the Baptist church at Paducah, Ky. He declined the first call but the second brought him over.

Dr. J. M. Prestridge, the editor of the Baptist World has just completed a book entitled 'The Church a Composite Life' in which he is said to have broken new ground on this subject. The book will come from the World Press, Louisville, Ky., about May 10th.

Our sister state of Texas fell behind the year preceding, \$18,663.57 in her gifts to Home and Foreign Missions. But she will yet retrieve herself. This shortage will spur her to double diligence next year. But notwithstanding the falling off, Texas gave to Foreign Missions, \$59,705.47 and to Home Missions, \$45,117.00, making a total to the two of \$104,822.47.

The editor of the Record acknowledges an invitation to attend the fifty-first annual commencement of Whitworth College on Monday, May 15th, and would certainly accept but for the fact that he has to be getting off to the Southern Baptist Convention. The Record sends greetings to President Cooper and his fine school, and wishes them many added years of usefulness. There will be fourteen graduates this session.

Prof. W. T. Foster, of Crystal Springs, made a strong plea at the recent Teachers' Association, held in Jackson, for sanitation in schools, homes and cities. The address had a fine effect. Moral: He had just done in his home town what he advocated before the Association. There is much force in this couplet:

"The argument most apt and ample
For common use is the example."

Rev. J. C. Buckley has taken hold of his work at Pinola in a vigorous manner. Their offering to missions on last Sunday was \$70.50 in cash with more to follow. As he was new on the field, he could not get ready for the collection before the books of the Boards closed, but it will come in well anyhow.

This will be the last issue before the great Convention meets in Jacksonville. We are planning to attend the Convention and if correspondence shall be slow, let us understand the cause. We hope to treat our readers to the very best report of the Convention that we have ever given. It will appear in our issue of the 25th inst.

A letter from Miss Dora Allison, of Tippo, bears tender expressions of Christian love and respect for their faithful pastor, Rev. B. G. Haman, who answered the roll-call up yonder a short time since. They are oppressed with a sense of bereavement over his going, but are looking for a good man to succeed him at Needmore. We trust the Lord will direct a good man to them.

One of the most regrettable errors which has been made in The Baptist Record occurred in our issue of last week. Rev. M. J. Derrick, in a card of thanks, to the many friends of his late honored father and his family, said: "We return our thanks to all those who have expressed sympathy privately and through the press." The type made him say: "To all those who have expressed sympathy financially and through the papers." We most humbly beg pardon of all the family. In the good providence of the Lord our late Brother J. M. Derrick had through industry and economy accumulated a competency, and therefore, did not ask or need financial help at the hands of anybody.

Columbia St. Church, Hattiesburg.

We have just closed a great meeting at Columbia Street Baptist church. The pastor, Rev. E. D. Solomon, doing the preaching. We closed last evening with fifty-one additions. Thirty-two were for baptism. The membership is greatly revived and a large number almost persuaded.

At the children's service yesterday evening there was thirty-one who gave the pastor their hand and said that they put their trust in Jesus. We expect them to join a little later on. Brother Solomon is doing a great work for the Master and he is appreciated by his church and we will send him and his wife to the Convention at Jacksonville, Fla.,

One of the Deacons.

Comparative Statistics.

Following we give comparative statistics of the group of states comprising Alabama, Arkansas, Mississippi, Louisiana, and Tennessee, these being Mississippi and the states that are contiguous.

State	EXHIBIT I.		
	Memb'p	Conb's Gen'l to all pur. p. c.	
Alabama	188,455	\$26,075	\$3.32
Arkansas	105,357	298,809	2.83
Louisiana	57,658	178,401	3.09
Miss.	145,217	595,972	4.10
Tennessee	174,119	499,819	2.78

State	EXHIBIT II.		
	S M	H M	F M
Alabama	\$20,326	19,825	27,723
Arkansas	22,282	15,798	14,857
Louisiana	7,797	6,646	6,827
Miss.	23,079	27,188	32,806
Tennessee	23,024	20,973	24,074

Per Capita
36 cents
50 cents
47 cents
57 cents
38 cents

Seventh, Ala., gave the smallest per capita for missions with Tennessee as a close second.

The progress of Mississippi in Baptist matters is markedly shown in the fact that sixteen years ago Mississippi was giving the small sum of fifteen thousand dollars for all missions, as against eighty-three thousand dollars last year. This is an advance in sixteen years of five hundred and fifty per cent. Taking into the count all the factors, and judging by the results, Mississippi has outgone them all.

List of Coupon Ticket Offices.

V. S. AND P.

Shreveport, Tremont,
Sibley, Monroe,
Gibbsland, Rayville,
Ruston, Tallulah,
Calhoun, Vicksburg.

A. AND V.

Vicksburg, Newton,
Jackson, Meridian,
N. O. & N. E. Hattiesburg,
Slidell, Laurel,
Lumberton, M. O.

Q. & O.

Quitman, Aberdeen,
Lauderdale, Baldwyn,
Macon, Brooksville,
Artesia, Shubuta,
West Point, Waynesboro,
Okolona, Columbus,
Booneville, Starkville

Y. AND M. V.

Baton Rouge, Clarksdale,
Slaughter, Durant,
Gloster, Canton,
Harrison, Hazlehurst,
Port Gibson, Brookhaven,
Natchez, McComb.

G. & S. I.

Hattiesburg, Columbia,
Laurel, Silver Creek,
Lumberton, Mt. Olive.

SOUTHERN.

Columbus, Miss. Itta Bena,
West Point, Moorhead,
Winona, Elizabeth,
Greenwood, Stoneville,
Greenville,

FRISCO.

Holly Springs, New Albany,
Tupelo, Amory,
Aberdeen,

A round-trip ticket to Jacksonville Fla., can be purchased at any one of the above

stations. If you wish to buy a ticket at any other station, notify agent several days beforehand, so that he can have tickets on hand. The train on which the party will go from Vicksburg to Meridian stops at all stations. See that your ticket reads over the Central of Georgia to Jacksonville.

Mississippi Baptist Encampment.

Prof. J. L. Johnson, W. M. Whittington and others for Tuesday on Laymen's work. Others will be announced later. Programs will be sent out as soon as all the speakers are secured.

One point on finance: If those who subscribed for this year's expense will now respond, we shall be glad. We shall be glad to have help from any friend of this good work. Our expense this year will be about five hundred dollars.

For information on encampment write P. H. Lowrey, Sec'y, Blue Mountain, or write R. A. Kimbrough, Ch'm Ex. Com.

Hattiesburg.

Our meeting closed here with fifty additions, as Brother Solomon has told you. The meeting is transferred to the Columbia St. church. There have been twenty additions there to date.

Dr. Massee won the hearts of the entire community. Many have put him at about the head of the list of preachers.

His preaching is along the expository line. It is not of the dry-as-dust character; however it is of the practical and popular style of preaching. I consider him one of the most instructive evangelistic preachers I ever heard. He feeds while he evangelizes. His preaching is of the kind that will continue to help the church after he is gone.

He stands out clear and flat-footed against the social evils. He is a man of great piety, as well as a great preacher. I. P. Trotter.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 1. Isa. 6:1-13. May 14.

Isaiah's Vision and Call to Service.

(Home Missionary Lesson.)

Golden Text: "I heard the voice of the Lord saying: 'Whom shall I send, and who will go for us?'" Then I said, "here am I, send me!"—Isa. 6:8.

Our lesson today is taken from one of the most majestic chapters in all the Bible, and one of the most difficult for young people to understand.

Read over a number of times, or better still, commit it to memory before attempting to recite the lesson.

The scene was probably about 750 B. C.

The place near Jerusalem.

Who was Isaiah? (At the time of this lesson he was quite a young man. He was not a priest, so could not go inside the temple sanctuary. But he was a prophet, whose call to service was most impressive. He was a statesman in the confidence of kings, based in the city of Jerusalem and was the greatest private citizen of his time.)

Who was his father? (Amoz.)

Who was his wife? (Isa. 8:3.)

Name his children. (Isa. 7:3 and 8:3.)

What does tradition tell us of his age and death? (At the age of ninety he was placed between two planks and sawed in two pieces because he refused to obey king Manasseh's idolatrous ordinances.)

What ability had he intellectually? (He was a writer full of humor and satire, and he was a great orator; gifted with a splendid imagination and wonderful imagery.)

In what year was it that he had his vision and call? (Verse 1.)

Why is the reign of Uzziah specially important in Hebrew history?

Why did his death doubtless make a deep impression on young Isaiah?

What do you think a vision is? Tell something of a vision Peter had. (Acts 10:11-12.)

Tell something of a vision Paul had. (Acts 10:10-18.)

What did Isaiah mean by "his train filled the temple"? ("The skirts of his robes so filled all the space that Isaiah only saw it.")

Who were the Seraphim? (Celestial beings referred to nowhere else in the Bible. The root of the word means "to burn," showing the cleansing power of Jehovah.)

Describe the wings of the two Seraphim. (Each had six wings. Two were used to cover his face, that he might not look on the glory of God; two covered his feet and body so he might not be seen, and two were left for service.)

Give the song of the Seraphim. (Verse 3.)

What caused the shaking of the threshold? ("In sympathy with the awful revelation.")

What did the smoke signify? ("The

smoke is the symbol of the wrath of God against sin.")

How did Isaiah feel as he saw all this? What did he say? (Verse 5.)

What is the meaning of placing the live coals upon his lips? ("The live coal was the symbol of the holiness of God which burned away the sin of Isaiah.")

What did the Seraph say when he touched his lips? (Verse 7.)

Repeat the Golden Text.

What was Isaiah's answer? Give the mission laid out for Isaiah in Verses 9 and 10.

Did Isaiah flinch when he understood what he must do?

For what great home mission work was he appointed?

In what sense did Isaiah, as a good man, call himself unclean?

Why was Isaiah classed among the "major" prophets?

What did Isaiah SEE in the vision?

What did he HEAR?

What did he SMELL? (Verse 4.)

What did he SAY?

What did he DO?

SEEK FURTHER ANSWERS.

How was it possible for Isaiah to have such a vision when so many would never have seen it?

How was it possible for him to hear God's voice?

Have you ever had a heavenly vision—a vision calling to service?

Have you been obedient to this vision?

What kind of nature is one that replies promptly when there is need?

What kind of giving is the kind that really helps people?

Why can God use that sort better than he can any other?

Are there many people equal to such a test as Isaiah?

Can we train ourselves to listen for God's call?

What must come before the call?

Does God ever call people to do things they do not wish to do at first?

Does He ever call people to do things which at that moment they are unprepared to do?

Does God require special equipment in His missionaries?

Does the call to service indicate that the one called is already equipped?

Do piety and zeal alone equip the missionary fully?

What was the one lacking element in Isaiah's equipment before the vision?

We have now had lessons on the call of a great foreign missionary (Jonah) and a great home missionary. Draw some comparisons:

In their calls.

In their lives.

In their answers.

In the results of their labors.

Universal Trinity.

God, the Creator of all things, is a Trinity: Father, Son and Holy Spirit; three persons; yet a unity. We may not understand the mystery, but we know the fact, because revealed by the Infinite.

Man is a trinity, made in God's image, as revealed to us in His word, body, soul and spirit—those three with different offices. The body is mortal; the soul transitory, the spirit immortal.

Knowledge comes by revelation, study and experience; but is not wisdom, unless we know how to use it; yet, by wisdom man knew not God. It is vain for man to reach beyond his creator; for he can create nothing, nor improve upon God's work.

Many esteem themselves wise above what is written, and "have sought out man's inventions;" it only discoveries of uses in existence in creation from the beginning. Hence, the Apostle Paul says: "Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth."

In temporalities there is Trinity; our body soul and spirit, which are represented in three distinct classes—men, women and children—all necessary to the race, and requiring care and cultivation for its preservation. This is proved by experience.

We have the departments of creation: earth, air and water; animal, vegetable and mineral; the sun, moon and the stars in their relation to the world, and hills, dales and levels to break the monotony of nature. You can imitate, but not improve God's plan.

My thoughts have dwelt much of late in the various phases of the Trinity, more especially in relation to the Gospel dispensation, and, thank God that He has given me a clear head and common sense with firmness for convictions.

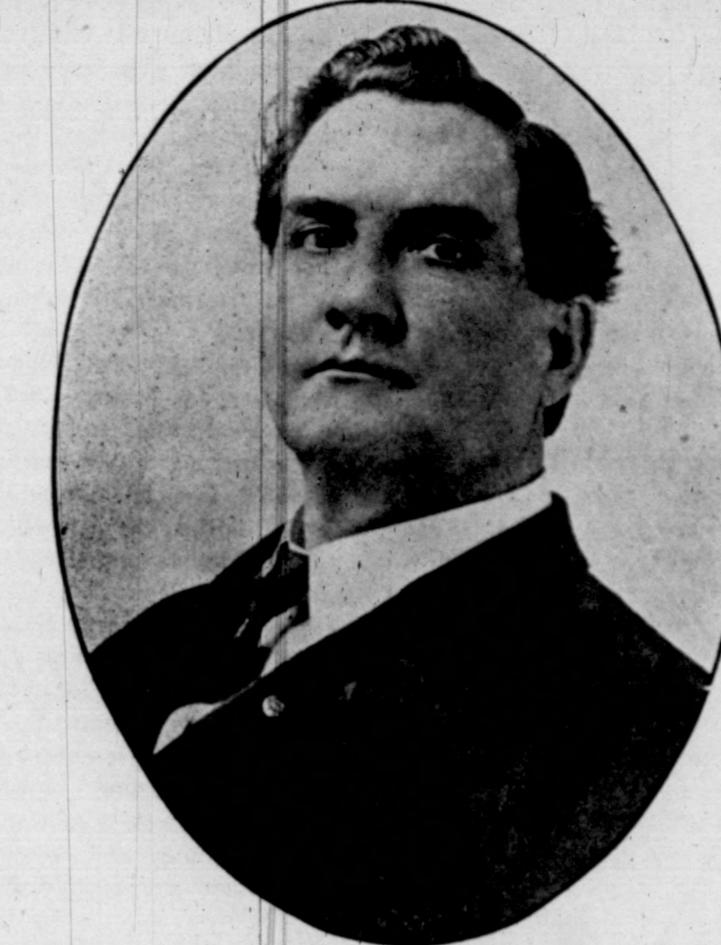
The Great Commission announces power, authority and presence; hence the command to the disciples: "Go ye, therefore, teach all nations; baptizing them in the name of the Father, the Son and the Holy Spirit; teaching them to observe all things whatsoever I have commanded, and lo! I am with you, alway, even unto the end of the world."

Our preachers do not sufficiently explain the Commission. Did not Christ have all power before His crucifixion and did He not preach to all sinners? He did not; He came to fulfill the law and save the lost.

Three things are commanded: "Go, teach, disciple" in Christ's commandments—not Moses' national law, which was "until John." Jesus expounded the law. "Thou shalt love the Lord, thy God, with all thy heart, and soul and strength, and thy neighbor as thyself. On these hang all the law and the prophets."

All disciples are under the commission to teach, by word, by visitation, or example; according to their gifts. The church sets apart some to preach in pastorates; some as evangelists, and some as ministers of the latter it is written: "If any would be great among you, let him be your minister." This embraces missions, in its broadest sense of going, doing and giving.

L. A. D.



Rev. G. W. Riley, Pastor of the Houston Baptist Church.

The Sunday School from the Pastor's View Point.

By Rev. G. W. Riley, of Houston, Miss.

(Delivered before the Baptist State Sunday School and B. Y. P. U. Convention at West Point, April 20th. Published by a unanimous vote of the Convention on motion by Rev. E. L. Wesson.)

Dear brethren and sisters of the North Mississippi State Baptist Sunday School and B. Y. P. U. Convention:

I assure you that I feel something of the deep sense of responsibility and my own unworthiness to represent my fellow pastors, and give expression for them on this, one of the world's greatest questions.

I quote the following Scripture passages, not as a text, but rather as a Scriptural exhortation:

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

As the pastors are the chief directors in all phases of church work, I feel that they should take advantage of every opportunity to put themselves upon open record and speak out on this and all other questions involving the good and the destiny of their people.

Every true pastor can say with Habakkuk, "I will stand upon my watch and set me upon the tower and I will look forth to see what he will say unto me and what I shall answer when I am reproved."—Heb. 2:1.

My fellow pastors, we need to make Solomon's petition our daily prayer, "Give therefore thy servant an understanding heart to judge the people that I may discern between good and bad."—I Kings, 3:9.

I invite you to discuss with me this morning the following propositions:

The pastor who once held that the Sunday School was only a courting school for the young people, now finds himself married to the indispensable Bible school.

The pastor who makes the Sunday School only a side line today will wake up tomorrow to find himself sidetracked, while the express train of God's mighty hosts has swept by on her mighty mission of bringing souls to Christ.

The pastor's attitude towards the Sunday School will as a rule, determine the pulse of the Sunday School and the life of the church. The pastor being the chief officer in the Sunday School, either consciously or unconsciously, gives spiritual complexion to the Sunday School, the church, the town, the community, the family and even to the individual.

The ideal pastor is he who keeps his hand on every throttle, his eyes on every rail, his heart on every passenger and sees to it that the whole schedule is perfect; but the pastor who attempts to run the whole train in every detail will have a breakdown somewhere along the way.

The nervous, impatient, rule-or-rum spirit is disconcerting at every point, and hinders in its results, while the indifferent pastor will not get to the crossing in time to see the rear guard of the great marching hosts of the men and women under King Immanuel as they go by.

The pastor who doesn't keep up with the newest and the best methods of Sunday School work will soon find himself in some graveyard studying the dead past, reading the epitaphs of dead preachers; but he who keeps abreast of the Sunday School times lives with his people and his brethren a missionary past, present and future, "teaching and admonishing in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

II. The Social Blessings of the Sunday School.

We believe the Sunday School furnishes one of the pastor's best opportunities to get a hold on his people socially. No pastor can do his best who hasn't gotten in social touch with his people.

Many pastors don't even know their adult church members much less the children of their congregation.

It is almost impossible for a pastor to become acquainted with his people by seeing them occasionally in the church service.

In the home is a good place to learn the faces of people but I have introduced myself to many a sister on Sunday whom I had met at her home only the day before—she was dressed up and I just didn't know her!

You may learn the names of the children in the home but nine times out of ten, when you see them on Sunday with their faces washed you can't tell "Johnnie" from "Jimmy." But when the pastor takes his place at the church door and shakes hands with the Sunday School folks, he is apt to know the father in his overalls, the wife in her "mother Hubbard," and the children, tho' their faces be so soiled that their eyes shine like new moons through the rifts of heavy clouds.

An elder who doesn't know men would not make much of a general; the pastor who doesn't know his people and doesn't make human life a study, is a failure as a spiritual leader.

Many a pastor has failed with his young people because he didn't know them. Everybody knows the preacher and if they go to church one time they will think it strange if he doesn't recognize them twelve months afterwards; hence the pastor needs the social contact and association which he finds in the Sunday School. Pastors, know your people. In the Sunday School is where the pastor may find the most malleable material with which he can work into vessels of gold in the prayer meeting and in the church service.

The people themselves need that peculiar social pull of the Sunday School life, where everything is so informal, free and easy.

If the social feature of the Sunday School were lost where the pastor and people become better acquainted, and bound together with that social church tie, even then the Sunday School would be well worth while.

III. The Sunday School is the Church Bible School.

The prime object and work of the Sunday School is the studying and teaching of God's Word.

The Sunday School is fundamentally a Bible school, where God and immortality are studied with the heart.

Dr. Franklin said: "The Sunday School tends to direct special attention to the Bible to elevate the ministry, to train young ministers to build up churches in destitute parts, to foster the mission spirit, to increase both our capacity and willingness for every good work."

Dr. Broadus, one of our greatest men and ripest scholars said: "The Sunday School is a center to all other religious enterprises while it is a rival to none. Everything Christ's cause for would greatly suffer if its influence were lost; everything will gain in proportion as its influence is extended."

He is one of the pastors' and the church's greatest fields for teaching the Bible, the plan of salvation and the distinctive church doctrines.

Be it understood that nothing is to take the place of the preached gospel, but the Sunday School does a line of preparation in teaching what is helpful and indispensable to its pulpit.

The true, watchful, tactful, instructive pastor knows the heart, the wants, the strength and the weakness of each teacher and is in position to help and strengthen the teacher in his place for the time. Of the issues and the responsibilities of the hour when the teacher stands before the pupils to teach the way of life!

At 8:30 a.m. may hang on that thirty minutes and the pastor may be in part responsible.

If the pastor is the most capable teacher in the Sunday School, (if he is not, a change of pastors may be needed) he might conduct a teachers' training class, that he may teach the teachers how to teach.

The weekly teachers' meeting gives the

pastor the opportunity to know what the teachers will teach and what points they will emphasize on the following Sunday.

The pastor should know the trend of the morning instruction that he may be able to emphasize some of the most salient points at the 11 o'clock hour.

I doubt the wisdom of the pastor being a regular teacher, or a regular substitute, which is far worse, but there are some mitigating circumstances when he may do either, but let him do whatever may best contribute to the honor of God in the study of His Word.

Don't forget that the main thing in the S. S. is "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

IV. The Sunday Schools Should be Denominational.

Let the Methodists have Methodist Sunday Schools and the Presbyterians have Presbyterian Sunday Schools, but in the name of our Christ, its founder, let the Baptists have Baptist Sunday Schools where they may teach Baptist doctrines free and untrammeled.

No Sunday School is a Baptist Sunday School if it be so compromised that it can't teach Baptist doctrines.

The only kind of union Sunday School that I favor is when the school is taught in a Baptist church, using Baptist literature, with Baptist teachers, and everybody attending and studying Baptist doctrines.

Cook's literature is just a little better than none at all, but I had rather attend a Methodist Sunday School straight. I much prefer something with a head to it that it may be responsible for both body and tail.

I unhesitatingly stamp my disapproval upon Baptist churches, Baptist Sunday Schools and Baptist pastors affiliating and lining up with outside organizations to the neglect of and the detriment to their own church work and interests.

It doesn't matter what others think or do, Baptists are under the solemn and sacred charge to "earnestly contend for the faith which was once delivered unto the saints."

—Jude 3.

All the New Testament teachers and the preachers, John the Baptist, Jesus, Peter, Paul, and all the Apostles for nearly eighteen hundred years were Baptists. Why then in this the twentieth century surrender any part of the truth or sacrifice any principle and recognize all teachers and all teachings upon a par, and all "odoxy" as orthodoxy?

If Baptists have kept the faith pure that was delivered to them by Christ and the Apostles, why make any alliance with those whom we believe to be heretics?

Shall Baptists be a party to that which tends to refute the Bible, which is their only faith and practice?

It is true that some other denominations have the best and the most improved Sunday School methods for organization and teaching, but where did they get them? The facts show that they got them from the Baptists.

"Teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord."

The modern Sunday School movement and improved method of teaching was organized by William Fox, a Baptist; Brodie Gurney, a Baptist, first suggested and developed our present plan of voluntary unpaid Sunday School teachers; B. F. Jacobs, of Chicago, a Baptist, conceived the plan of the International Union Sunday School Lesson series, of which Dr. Broadus was a member until his death, which place Dr. Sampson holds today.

It was a Baptist that founded our magnificent primary system; the first Baraca class as we have it today; the Philathea class was organized by a Baptist; the Southern Baptist Theological Seminary at Louisville, Ky., is the only Theological Seminary in the world that has an endowed chair on Sunday School Pedagogy. What have they to do with the Sunday School?

What can they do for us that we cannot do, and are not doing for ourselves?

Shall Baptists voluntarily surrender our part of the field, their church independence, their faith and practice, or contribute their money and influence to the teaching and fostering of faiths and practices which we by our very profession pronounce "heresy!"

If some of our good brethren see fit to work with other denominations in their Sunday School movements, I know of no law to prevent it, for religious independence is a Baptist doctrine, but for heaven's sake let them not involve their churches and Sunday Schools. As for my part, I couldn't align myself with any religious movement where I couldn't represent my church and people.

I was in Atlanta, Ga., a few weeks ago in attendance on the great Broughton Bible Conference. I learned that the Methodists had just held a like meeting in which they passed resolutions against their church having any sort of connection with any outside organizations whatever and that their work and money henceforth should be confined to denominational interests. When I heard it, I said "Hurrah for the Methodists!" The Presbyterians take the same position. Who ever heard of the Catholics lining up with any other denomination on Bible study, or compromising one syllable of their doctrines with those whom they call "protestants?" This is a just rebuke to Baptists, and we will do well to heed it, and stand steadfastly to Bible teachings as we have always done, and follow the well beaten paths of our fathers in faith and practice as it was given them by Christ and the Apostles. Baptists have never had any organic connection with the affairs of state, or with any pedo-Baptist movement of any kind, nor will they ever have, though the heavens fall.

On, my Baptist brethren, make and keep your Sunday Schools intensely denominational and supremely doctrinal and "earnestly contend for the faith which was once delivered unto the saints."

"Teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord."

Two Good Sundays and Other Good News from Meadville.

On the fourth Sunday in April I preached on "What is man that thou art mindful of him?"—Ps. 8:4, to a large and appreciative congregation. That afternoon I buried with Christ in baptism five happy converts recently received upon a profession, all of them brothers and sisters in the same family, one of the brothers however being the head of a family of his own. This would have made six out of one family, but I had recently preached the funeral of one of the sisters the very day set for her baptism.

The Methodists have just gone to half time here and there is some talk of the Presbyterians doing the same. The Methodists necessarily had to choose one of our Sundays and as they are more numerous than any denomination in town, and have been quite good to go out to hear me, it is going to give the Baptists a small congregation on that Sunday, but I thank God and take courage for every move intended for the uplift of Meadville.

Great is our encouragement also over the fact that the courts are starting in dead earnest to grind out justice here in Franklin county. I think one great reason is that public opinion like a mighty and irresistible avalanche is demanding that we shall no longer be held down by lawlessness nor any longer be tabooed by the rest of the world because of a failure to enforce law and order. Another reason, I feel sure is that our six lawyers here while old enough to have experience, are young enough to have aggressiveness and they have moral stamina enough to want to see the right thing done. While they have no more reached perfection than any of the best citizens, yet I do say that they seem to be above those low practices to win their case that is so often justly charged against lawyers. During the January term of court a number that were indicted were induced to plead guilty, and receive their sentence (two of which were life sentences) to the openly expressed delight of the defense as well as the lawyers for the prosecution, although their clients. In this court now in the second week they are convicting the guilty right along without their pleading guilty. One of these convictions was a notorious blind tiger case and this conviction marks the beginning of a new day for this town and county, for it has been almost impossible for some time to convict a blind tiger in this county.

Brother J. R. Johnston, of Gloster, is to begin a meeting of days with us on the second Sunday in June in accordance with the unanimous desire of the whole church. I ask that the brethren and sisters over the state unite with us in praying that God will greatly bless this special effort to build up the church and save souls, not because it is Johnston, but because he is the Lord's servant whom He has sent to preach and because we are greatly in need of His blessings. It was Brother Johnston who held a good meeting here a year ago last September, just a few months before I became pastor. He baptized new converts and stirred up the whole church to appoint committees and make a start towards aggressive work and towards building a house of worship.

As is well known we built our house of worship last year, but it is not yet entirely finished. We are hoping to put on new benches in before our meeting and after that it will take some two hundred or two hundred and fifty dollars to finish the house entirely. Like General Grant, we are going to "hammer away all summer" and longer, too, if necessary until we finish, but it would encourage our sometimes fainting hearts if some churches or W. M. U.'s would occasionally give us a little help like the W. M. U. in South McComb, at Liberty and at Brookhaven each having recently sent us

five dollars. Any help, however small, will be highly appreciated and duly accredited. There is no reason why the Methodists or the Presbyterians should have their houses completed and ours go unfinished, especially since this is a Baptist state and this is a Baptist county.

Yours in the Master's name,
Joseph Jacob.

Trip to the Convention.

The Southern Baptist Convention will meet in the city of Jacksonville, Florida, on May 17th, at 3 p.m.

The special coaches to run through to Jacksonville without change will leave Jackson at 8:50 a.m. on May 16th, and Winona at 10:25 a.m. on May 16th.

The round trip fare from Jackson will be \$18.15. From Winona, \$18.20.

Tickets will be bought from your station to Birmingham, reading from Birmingham over the Central of Georgia to Jacksonville.

If you are nearer the A. & V. Railroad, buy a ticket over it to Birmingham. If nearer the Southern Railway, buy one over it. If nearer the Frisco Railway, buy one over it. If nearer the N. O. & N. E. Railway, buy one over it. And if nearer the M. & O. Railway, buy one over it. Wherever you buy your ticket, see that it reads over the Central of Georgia from Birmingham to Jacksonville.

The train on which the party will go will make all the stops between Vicksburg and Meridian.

Pullman fares from Birmingham to Jacksonville, per double lower berth, \$3.00; per double upper berth, \$2.40. Two can occupy a double berth, either lower or upper. Decide just what you want, enclose price to T. J. Bailey, Jackson, and he will have your berth in readiness for you at Birmingham. No berths reserved unless the cash accompany the request.

We have arranged for Pullman No. 2, and have a few lower berths left and plenty of uppers.

If you send check, add 10c for exchange. If you want a circular of information about the trip write to T. J. Bailey, who will promptly mail you one. Enclose a stamped, self-addressed envelope. Write in advance and make your own boarding arrangements.

A rate of one fare plus fifty cents has been made from Jacksonville to all points in Florida. Tickets on sale May 20-24, with final limit of May 31st. Let those who take advantage of these rates be sure to return to Jacksonville before their tickets from Jacksonville home expire, which will be on May 31st, except by depositing your ticket with Joseph Richardson, special agent, Jacksonville, and upon payment of one dollar, tickets will be extended to June 30th.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi
Direct all communications for this department to Mrs. G. W. Riley.

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee
MRS. W. R. WOODS, Meridian, Secretary of Central Committee
MRS. W. S. SMITH, Meridian, President of Sunbeam work
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union

Officers of Annual Meeting:
MRS. W. A. McCOMB, Clinton, President
MRS. A. J. AVEN, Clinton, Vice-President
MRS. GEO. W. RILEY, Jackson, Recording Secretary

Longing is God's first Heavenward will.

When poor, earthly striving
We beseech that we may be still
Content with merely living;
But could we learn that heart's
full scope.

When we are hourly wronging,
Our lives must climb from hope
To realize our longing.

—Lowell.

Friendship does not need to wait for great enterprises; it suggests the next simplest, kindly thing to do. The little deeds of love make the largest record in the land where love is fully understood.

Mission Calendar.

14. Sunday—
Miss Jewell Leggett, Pin-
geline—I Tim. 4:12.
15. Monday—
Rescue mission work.
16. Tuesday—
Other Baptist Convention,
Jacksonville, Fla.
17. Wednesday—
M. S. Auxiliary to S. B.
Convention at Jacksonville, Fla.
18. Thursday—
P. W. Hamlett, of China.
19. Friday—
L. Spainhour, of Soo Chow,
China—Ps. 121:3.
20. Saturday—
Rev. J. B. Webster, of Chi-
Kien, China—Jer. 31:10.

Senatobia, Miss., Apr. 26, '11.
Dear Mrs. Riley:
The women of the Senatobia
church observed April 11th and
13th, as days for the study home
mission, the work of the home
borders and the women's part in
that great work. The three days
were exceedingly helpful to our
work, giving them instruction
and new inspiration which has
brought fruit in interest, prayer and
well-wishes. As an evidence,
on the last day of the service,
one came to the church and
was laden with packages for a
farther missionary, Rev. Powell,
in San Sian in West Texas. Con-

cluding the service, we gathered
at the rostrum and opened the
bundles and packed one of the
nicest boxes that was ever sent
to the frontier and valued at one
hundred dollars. Our associa-
tional vice-president, Mrs. M. S.
Dougherty, on account of illness,
was not able to meet with us on
that day, much to our disappoint-
ment. The success of our box-
packing was due largely to the
energetic and efficient executive
and soliciting committee. We
have many consecrated and faith-
ful women in our church and so-
ciety who want to do even greater
things for our Master.

Yours for service,
Miss Elizabeth Mabry

Contributions from Y. W. A. since
State Convention.

Aberdeen.
Christmas offering 23 91
Foreign Missions 123456 56 56
Orphanage 10 00
Home Missions 17 25
Orphanage 14 50
Tri-State Hospital 25 00
Ministerial Education 20 00
Training sch. pupil 10 00
Training sch. ex. 5 00
Home uses 115 60

Total \$240 76

Baldwyn.
Training sch. ex 10 00
Christmas offering 3 00

Total \$13 00

Blue Mountain.
Christmas offering 5 05
Frontier box 4 15
Training sch. pupil 5 00

Total \$52 45

Meridian, 15th Avenue.
Training school pupil 10 00

Meridian, Southside.
Training school pupil 10 00

Meridian, Highland Ave.
Foreign Missions 20 00

Training sch. pupil 10 00

Training sch. ex. 5 00

Total \$37 20

Corinth.
Training sch. pupil 10 00

Foreign Missions 10 00

Training sch. ex. 5 00

Total 15 00

Columbus.
Foreign Missions 20 00

Orphanage 52 00

Training sch. pupil 10 00
Ministerial education 5 00
Total \$87 00

Clinton.

Christmas offering 15 00
Home Missions 20 00
Frontier box 50 00
State missions 10 00
Training sch. pupil 10 00
Training sch. ex. 5 00
Home uses 4 55

Total \$114 55

Crystal Springs.

Christmas offering 2 85
Orphanage 12 30
Training sch. pupil 5 00

Total \$20 15

Durant.

Foreign Missions 10 00
Home Missions 10 00
State Missions 7 50
Orphanage 14 35
Training sch. pupil 5 00
Training sch. expenses 2 50
Home uses 200 00

Total \$249 35

Ecru.

Foreign Missions 5 00
Training sch. pupil 5 00

Total \$10 00

Hazlehurst.

Foreign Missions 20 00
Training sch. pupil 10 00

Total \$30 00

Laurel.

Training school pupil 5 00
Foreign Missions 3 35
Home Missions 3 50
State Missions 30 90
Home uses 15 00

Total \$52 75

Meridian, First Church.

Foreign Missions 30 00
Seminary 5 00
Home uses 17 45

Total \$63 00

Meridian, 15th Avenue.

Training school pupil 10 00

Meridian, Southside.

Training school pupil 10 00

Meridian, Highland Ave.

Chinese sufferers 1 00

State Missions 5 00

Training school pupil 5 00

Home uses 7 80

Total \$37 20

Newton.

Foreign Missions 10 00

Home Missions 5 00

Training school pupil 5 00

Total 15 00

Oxford.

Foreign Missions 20 00

Christmas offering 3 80

Effect of One Bottle.

Crandall, Texas—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill and staid in bed for eight weeks. I couldn't get up all this time, and though my doctor came to see me every day he didn't do me any good. I had taken but one bottle of Cardui when I was up, going everywhere, and soon I was doing all my own housework." Cardui helps when other medicines have failed because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

Stop! Look!! Listen!!

Rare bargains in Buff Cochin Bantams. A few choice cockerels for sale at one dollar and a half and two dollars each.

Eggs from Blue Ribbon winners at the Mississippi State Fair, at \$1.25 per setting of 15. P. O. B. Jackson, Miss. Address all orders to BAILEY BROS., 512 High St., Jackson, Miss.

Salesmen Wanted

Trained Salesmen earn from \$100.00 to \$10,000.00 a year, and expenses. Hundreds of good positions now open. No experience needed to get one of them. We will assist you to secure a position where you can get Practical Experience as a Salesman and earn \$100 a month or more while you are learning. Write to-day for our free book, "A Man's Right," which lists of good openings, and testimonials from hundreds of men recently placed in good positions.

Address nearest office. Dept. 257
National Salesman's Training Assoc'n
Chicago New-York Kansas City Seattle
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Cheap Round Trip
Rates

VIA

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ROUTE

To all the Popular Summer Resorts in Alabama, Canada, Connecticut, Dist. of Columbia, Florida, Georgia, Illinois, Indiana, Kentucky, Maine, Maryland, Mass., Mich., Minnesota, New Hampshire, New Jersey, New York, Carolinas, Ohio, Pennsylvania, Rhode Island, Tennessee, Vermont, Virginias and Wisconsin.

Dates of sale, May 15th to September 30th. Final limit, October 31st. Liberal stop-overs. For further information, apply to

A. STONE, T. A.
Phone 303.
Jackson, Miss.

WANTED.

A young lady of splendid ability wants a position as music teacher for next session in some good school. She has one year's experience as teacher and is a pupil of the Conservatory of Music, Cincinnati, Ohio, and is a member and organist of a Baptist church. Should any school needing a teacher of this kind, write The Baptist Record.

FOR SALE—Residence and several lots in the young and growing town of McLain, Greene County. Apply to M. M. Lackey, Clinton, Miss.

Make your arrangements to visit the Mississippi State Fair, Oct. 24 to Nov. 2, 1911. Jackson, Miss.

BETTER THAN SPANNING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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AND BOSTON.

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Arr. JACKSON 10:45 p. m.
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All information cheerfully furnished by any Queen & Crescent Ticket Agent or
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WARREN L. ROHR,
W. P. A. Chattanooga

General Passenger Department.

Gulf & Ship Island R. R. Co.

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Main Line—Southbound.

No. 5. No. 3.
Lv. Jackson 6:00 a. m. 3:30 p. m.
Lv. Hattiesburg 10:35 a. m. 7:13 p. m.
Ar. Gulfport 1:21 p. m. 16:00 p. m.

Columbia Division—Southbound.

No. 101. No. 109.

Lv. Mendenhall 7:10 a. m.
Ar. Maxie 11:39 a. m.
Ar. Gulfport 1:21 p. m. (No. 5)

Lv. Jackson 2:30 p. m.

Ar. Columbia 6:00 p. m.

Main Line—Northbound.

No. 4. No. 6.

Lv. Gulfport 7:25 a. m. 2:00 p. m.

Lv. Hattiesburg 10:30 p. m. 5:43 p. m.

Ar. Jackson 1:55 p. m. 9:40 p. m.

Columbia Division—Northbound.

No. 102. No. 110.

Lv. Maxie 3:55 p. m.

Ar. Mendenhall 8:23 p. m.

Lv. Gulfport 2:00 p. m.

Ar. Jackson 10:02 p. m.

Lv. Columbia 6:25 a. m.

Winona, Juniors 10:00

Total \$160 00

Foreign Missions 1 50
Home Missions 5 00
Bible Fund 2 50
Training school pupil 10 00

Total \$22 80

Vicksburg.

Foreign Missions 10 00
Home Missions 5 00
Training school pupil 5 00
Training school expenses 2 00

Total \$22 50

DEATHS.

Gussie Dennis, daughter of Dr. and Mrs. D. A. Dennis, and wife of S. J. McNease, near Bassfield, Mississippi, born August 7, 1882, passed into the fellowship of the Baptist church of Covington county, by Rev. W. E. Hathorn, in Nov. 1897, married Statia J. McNease November 29th, 1900 and died April 24, 1911.

She received her education at Red Springs under Rev. J. P. Williams, and in Hattiesburg—where she always led her classes. She was very fond of music and was organist of her church for years. She never was very strong physically, but when able was always at church and ready to do anything that would advance her Lord's cause.

She was a preacher's friend, being the granddaughter of the late Rev. T. E. H. Robinson. Her pastor always received a cordial welcome. She was never too tired, too busy to make things pleasant for him. The writer spent many pleasant hours in the home of her and her estimable husband. How sad to think that these pleasures can be no more.

She was the mother of two boys and two girls, the last two a boy and a girl, were born just three weeks before her death.

Her remains were buried at Lower Hill church where her membership was at the time of her death. On account of another friend the writer could not be present at her interment.

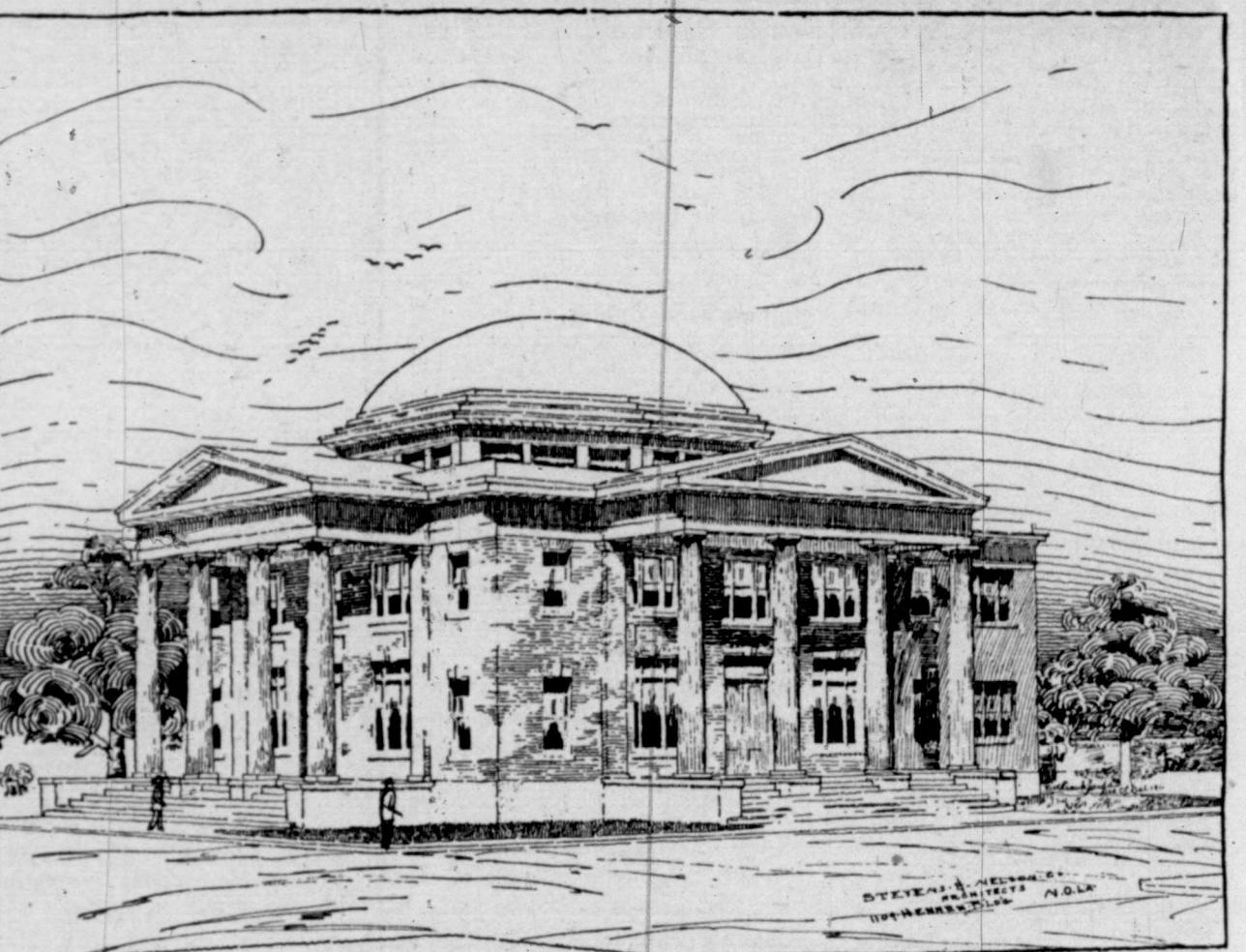
To her husband, children, parents, brothers and sisters, and her many friends, we extend our sincere sympathy. May the Lord comfort all the bereaved.

Her former pastor,
L. D. Posey.

No "Remedy" but a "Cure." There is a world of difference between a "remedy" and a "cure." Set aside a great many preparations that are marketed sold to "remedy" certain ailments, and that's all they do—remedy." "Gray's Ointment" for boils, cuts, bruises, carbuncles, poison oak, piles, blood poison, old sores and skin eruptions of every kind is different from other preparations of this nature—it is not a "remedy," but a "cure"—a guaranteed cure or your money back. Write W. F. Gray & Co., 200 Gray Building, Nashville, Tenn., care of Central of Georgia R. R., sample and test its merits. You can get a box from your druggist for 25c, or it will be sent on receipt of price.

Myrtis Ward.

The sweet spirit of little Myrtis Ward took its flight for a happier world on April 10th, 1911, aged three years, five months and seven days. Myrtis is sadly missed in



NEW BAPTIST CHURCH, Mansfield, La.

REV. F. N. BUTLER, Pastor.

This building in course of erection will cost when finished about twenty thousand dollars. Rev. F. N. Butler, late of Grace church, New Orleans, is the present pastor, having been on the field for one year.

her home and at church where she was always found at her father's side. May God's spirit comfort the bereaved for little Myrtis will shine as a star, in the presence of God.

C. E. Matthews.

The Child King.

When Columbus discovered America, he merely touched a few islands. The great continent he never saw. And the king and the people who praised him did not know a thousandth part of the great discovery he had made. Beyond the little islands that Columbus saw, lay America, with its great rivers and mountains and prairies, its Niagara, and Yellowstone and Yosemite. Neither the wise men nor the shepherds had dreamed of the empire over which that little child king in the Bethlehem manager was to rule through the ages; the great men that he was to inspire; the institutions and schools and colleges and nations that were to spread his fame. The blessed song was to all people.—Bishop Vincent.

Myrtis Ward.

The sweet spirit of little Myrtis Ward took its flight for a happier world on April 10th, 1911, aged three years, five months and seven days. Myrtis is sadly missed in

SOUTHERN
Baptist Convention

Jacksonville, Florida, May 17th, 1911.

VIA

Central of Georgia Rail'y

Birmingham, Ala., to Jacksonville,

Fla., May 16th, 1911.

Lv. Birmingham 7:50 p. m.

Ar. Jacksonville 10:00 a. m.

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No Correspondence Course
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Automobile Training School
1590 Jackson St., DALLAS, TEXAS

"We Lack Only One Man."

The "City of Rome" was in mid-ocean, when some of the passengers on deck proposed a "tug of war," in which two picked sides were to contest by pulling at the ends of a long rope. First it was Americans against all other nationalities. In this the Colonel took part, tying one end of the rope around his body; the other end was tied around a big Israelite who was visiting England to buy goods.

Then the single men challenged the married men. Twenty single men were soon secured; and at last as many save one among the benedicti. A gentleman named Masters, who was connected with the New York Tribune, was seated upon the upper deck, showing some friends some pictures of his wife and children whom he had left at home. Some one said to him "We only lack one man, won't you come with us?"

Mr. Masters immediately put the pictures in his pocket and he sprang to the rope which he tied about his stalwart form, and all the others took their places.

"All ready," said the starter.
"Let her go," replied all.

It was a desperate struggle. The pulling had lasted for ten minutes and neither side seemed to get the better of the other, when Masters shouted:

"We've played long enough, old boys; now for a long pull and a pull altogether for the folks we left at home!"

For a moment the fifty stalwart men stood still in their desperate

For many years these little old priests, watching their hours stood

looking out over the city. Then

one day, a great earthquake came

and almost destroyed the city.

The church still stood but the

clock tower leaned to one side,

and the clock stopped. The

hands pointed to a little after one

o'clock. The figure of the one

white priest that was out never

move him.

And notwithstanding God's

word putting emphasis on the one

we try to impress the multitude;

and the individual not satisfied

with the plain word stands like

the little monk before the clock

waiting for an earthquake of a

special revelation, or a revival to

move him.

Because of these ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Crooked Spines Made Straight

If you are suffering from any form of spinal trouble you can be cured in your own home without pain or discomfort. A wonderful anatomical appliance has been invented by a man who cured himself of a spinal curvature. The result is known as the "Sheldan Method." It is endorsed by the most eminent physicians in the country. It is simple, safe, and effective. It can be used by anyone. It is guaranteed to give relief in 10 to 30 days. Write for our new book giving full information and references.

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went back, and no others came to relieve him.

Then, after nearly eighty years, another earthquake came. It was not a serious one but there was a great commotion in the town and all of the people rushed to the plaza in front of the church and there they stood and wondered for the clock in the tower was running. It had just struck the hour of two and two little figures had come forth. But three old people in all the city had ever seen those two little figures before—or even heard that silver bell strike two. After the lapse of nearly a century the clock that had been stopped by one earthquake had been started by another. No one there knew how to regulate the little images that had marked the hours; there was one who dared to wind the clock and it ran, but ever after that clock was a law unto itself. At ten it would strike two and two little figures would come out; at eleven three would come and stand their appointed hour; and so it runs in that old town today.

The One Little Monk.

The catastrophe at Martinique recalls the story of the clock in the old church at Amatitlan, Guatemala.

Nearly three hundred years ago the Jesuit fathers built a little church and taught the Indians the arts of peace and the love of God. In the tower of the old church was a clock which struck the hours, and images of white frocked priests came out of the little door in the clock in numbers to correspond with the hour.

It was a desperate struggle. The pulling had lasted for ten minutes and neither side seemed to get the better of the other, when Masters shouted:

"We've played long enough, old boys; now for a long pull and a pull altogether for the folks we left at home!"

For a moment the fifty stalwart men stood still in their desperate

The Three Wise Men.

"In the appearance of those men (the three wise men) in Bethlehem at the time of the birth of Jesus, there was something singularly significant," writes Rev. Amory H. Bradford, D. D. "They represented the long aspirations and the hunger of the nations. Something more than curiosity caused their journey. The Messianic expectation had pervaded the East and probably had as much to do with their presence. The immediate occasion of their visit may have been the wish to pay reverence to earthly Royalty but more probably it was inspired by what has been beautifully called 'the desire of all nations.' The ideals of the past had failed, and spiritual and prophetic souls among many peoples were looking for some new and better faith. The longing for some new and brighter light on human life's mystery was intense and universal. The melancholy of the seekers after God, like Epictetus and Marcus Aurelius, was typical of a long continued and wide prevailing sadness which was mixed with a dim, yet prophetic, anticipation.

The wise men came out of nations from which in later times many were to do homage to Jesus as King in the realm of the Spirit. They were the precursors of the untold millions who were to find in him 'the desire of all nations,' as was prophesied by the prophet: 'And I will shake all nations and the desire of all nations shall come.'

AUTO OWNERS, ATTENTION!

Fine Tires and Tubes 40 per Cent less than standard prices. Anti-skid Chains, 33-1/2 per cent. Lubricating oil at 26c per gallon. Wind Shields, \$12.65. All Auto Supplies at dealers' prices to consumer. Any standard make auto at a discount. Catalogue mailed upon request.

GEYER SALES CO., Dayton, Ohio.
144 Binn Bldg.

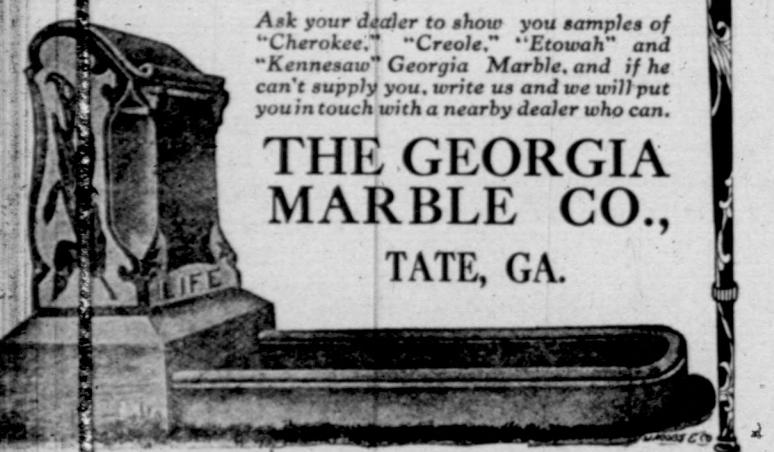
You Look Prematurely Old

CHEROKEE "KENNESAW" "CREOLE" "ETOWAH" GEORGIA MARBLE

Since the very earliest ages of history, marble everywhere has been recognized as pre-eminent in the construction of the world's greatest monuments and buildings, and *Georgia Marble* contains those durable qualities for which the stone from the ancient quarries was so justly famous. In beauty, *Georgia Marble* stands without an equal. It matches up perfectly, and when lettered shows a striking contrast that renders the inscription readable from a distance. The crystalline formation is so closely interlocked as to prevent the slightest degree of absorption or decomposition, rendering it proof against climatic conditions, and it remains beautiful and unbroken always.

Ask your dealer to show you samples of "Cherokee," "Creole," "Etowah" and "Kennesaw" Georgia Marble, and if he can't supply you, write us and we will put you in touch with a nearby dealer who can.

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Mississippi College.

The Oldest College for Men in Mississippi.
Great recent improvements.

Best Science Building in Mississippi.

Best School Dormitory in the South.

Thirteen Specialists in the Faculty.

375 to 400 Students.

Nine miles from State Capital.

Next session opens September 20th, 1911.

Send for Catalogue.

W. T. Lowrey, LL. D., Pres.

Clinton, Hinds County, Mississippi.

SALESMEN WANTED

Superb new 1910 Census Map/Survey. Just off the press! Complete in every detail. Bella on light. Big profits. Large income easily earned. Work pleasant and agreeable. Marshaled by all up-to-date business houses. Money-making proposition for intelligent, willing men. Now is the time to start. Success guaranteed. State if you have had any experience and we will consider you.

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Our Mountain Schools.

Our mountain schools offer to both classes what has been hard for them to obtain. The mountain home of culture longs for a school nearby where the child may begin its early training; to reach any other school is impossible for the poorer people. It is to give these last of whom there are some three million, and who have in them such vast possibilities, the opportunities they crave that we come to their help. Turning to our chart again, we note twenty-six black dots running irregularly along the backbone of the mountains through seven of the states. Some names and their beautiful situations come to us—Haywood Institute at Clyde, a little town divided by a mountain River and nestling close to the foot of the highest peaks in the Blue Ridge; Silvia, in the very heart of the hills, farther up, the center of half a dozen industries growing out of the mineral wealth of that wonderful region; Fruitland Institute, on the outer edge of the tableland that embraces Asheville and Hendersonville. To this great pleasure ground of the South it is said that ten thousand tourists came one Saturday evening last summer.

Growing and Ministering.

And these schools, be it understood, are not "lying down on the Home Board" a phrase sometimes applied, justly or otherwise, to the churches. Indeed, this Board is not favorable to the reclining attitude. Its policy is to help both school and church to help themselves, and its first ambition is to graduate both into full self-reliance and self-support. Even were it not, it is hard to conceive of the independent mountain spirit being willing to take all and give nothing in return. Williamsburg Institute in Kentucky and Spartan Academy in South Carolina graduated into self-support last year. That one dollar in the mountains means two dollars in the improvement of school work is not quite true. It means more if the year 1909-10 can be taken as typical. That year the Southern Baptists by their gifts, enabled the Home Board to put twenty-five thousand and six hundred dollars into buildings and equipment. The mountain people put \$25,099. Our one dollar drew to itself very near a dollar and a quarter. Towards the salaries of teachers the Board that same year paid \$15,400 and the nearly five thousand boarding pupils many times that sum.

A Book of 100 Revival Sermons.

By 100 prominent preachers, and 12 booklets, each book containing 35 or more of the greatest Revival and Special Sermons and Sermons outlines of the world. Prepaid all for just \$1.00.

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Have you read the startling truths in the Book

FROM THE BALL ROOM TO HELL
A Dancing Master's experience. 25c postpaid. Apts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago.

\$3.50 Recipe Free, For Weak Men.

Send Name and Address Today—
You Can Have It Free and Be
Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge. In a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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Plans for remodeling and for building churches with modern Sunday School conveniences a Specialty.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS and their CHILDREN with TEETHING and PECULIAR SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife or X-ray, over 90 per cent. of all cases of CANCER, including cancer of the breast which has treated during the past fifteen years.

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Physicians treated free.

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Simple, compact and economical in consumption of fuel. No clean, but one that can be depended upon at all times to give good satisfaction and value received. Will save its cost in a short time. Circulars upon request. Other sizes up to 16 H.P.

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What About It?

Brother R. H. Tandy, vice-president of the Home Mission Board, has this to say in the Record of April 20th about non-contributing churches in Mississippi: "The records show that only 548 of the churches sent contributions for Home Missions to Dr. Rowe last year. Not over one hundred sent their contributions directly to the Board. This leaves 683 churches in Mississippi which gave nothing to Home Missions last year." It appears from the above figures that more than half the churches in the State did not contribute to the experiment, for I feel sure their salaries would not be reduced by it and all would be made happier.

What is the matter with these 683 Baptist churches in Mississippi?

Brother Tandy does not refer to them as antimissionary churches—can it be that this great number of churches are in a state of disorganization and without pastors? If so, it might be well to call the attention of our State Board to them or possibly the Home Board itself, might do something to relieve the situation by sending a few of its evangelists into these regions of death and destitution. No, that would hardly work, for if these churches are too poor to contribute to the Home Board how could they be expected to pay the evangelistic services of the Home Board for their time and labor?

After all, it may be, that these churches really have pastors but they think they are too poor to support a pastor and contribute to the Home Board, also, but this point might be settled by learning whether they contribute to Foreign Missions or not, and if they do not contribute to Foreign Missions then we are forced to conclude that the vice-president of the Home Board is mistaken in his assumption and all these 683 churches are hard-shell, anti-missionary churches. Now, if that should prove true, it should by all means be thoroughly investigated, for it would be a great injustice, not to say an outrage, upon the faithful minority of missionary Baptist churches in Mississippi to have the impression go abroad that a majority of the so-called missionary Baptist churches in Mississippi are really anti-missionary. But someone might apologize for the situation by saying that they are not anti-missionary Baptist churches really, but omissionary Baptist churches, which when interpreted means missionary Baptist churches that don't do anything for missions. But if they are not anti-missionary

churches indeed, then they should take down their sign and invite the Home Board to send some evangelist to come to their relief, for it certainly seems to be a proper field for that class of ministers.

Now I know that it would be quite a reflection upon the pastors of these churches if the Home Board should be requested by the churches to send some evangelist among them to teach them their duty more perfectly, what better thing could be done? Now, to encourage the pastors of those churches I would suggest that they agree to the experiment, for I feel sure their salaries would not be reduced by it and all would be made happier.

Worth Weight in Gold.
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The Lesson Story.

James and John were two little boys who lived in a little town. They had to think a great deal about what was right and what was wrong, because they were the preacher's sons and heard so much talk about it. They had to learn the Ten Commandments, and they had to get up in time for prayer before breakfast. They were obliged to sit in the front bench at church every Sunday morning also, because they were the preacher's little boys; and it must be seen or fall that they knew how to behave themselves, no matter how long the sermon was, and sometimes it was very long. At Sunday School it was the same thing. They were expected always to know their lesson, and to be able to repeat the Golden Text, even if no one else in the class did. They never felt quite comfortable because they had been taught that if they did the least little thing wrong the people would blame their father, the preacher.

Well, after a while these two little boys grew very tired having to think all the time about what was right and what was wrong. They never had any perfectly good times with other boys, because they had to be so careful about setting good examples. So, one day they went around behind the house, sat down under a peach tree, and looked at one another. It had been a very hard day. They had gotten up early for prayers; they had been scrubbed and dressed for Sunday School; the lesson had been hard; the Golden Text twice as long as usual, and so had been their father's sermon.

"John," said James, "let's take a rest and backslide. I'm just tired of behaving ALL the time. None of the other boys do it."

"All right," said John, who was younger, and always did what his elder brother did. "But how do you do it?"

"We could play that we were the prodigal son," said James, who hankered after travel.

"I don't want to go away from

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home; it's too far," said the little brother who was timid.

"When Mr. Brown backslid he got drunk," suggested James. "And he looked horrible. I don't want to get drunk," said John.

Then they sat and thought another long time. At last, James said: "Well, the only thing we can do then is to make us some grave images. Don't you remember that when the Israelites went astray in the wilderness, they made a golden calf and worshipped it?"

"But we haven't any gold," said John.

"O, we'll make it of mud and play like it's gold," replied the elder brother.

So they drew a bucket of water out of the well and mixed it with mud behind the back fence and they both tried to make it into a calf; and as they worked on it it got to be such a scary looking calf that little John was very much afraid of it. Idolatry was a dreadful sin; he knew that. And when James stuck the ears on it it looked so dreadful that little John took to his heels. He ran into the house crying and told his father and mother that he and James had backslid, and had made them an idol of clay to worship; but that now, he had seen what an idol looked like, and he was afraid of it, and did not want to bow down to it. Then they all three went out to look at the idol, and found James very busy putting the horns on, so that he did not hear them coming.

"James," said his father, "do you want to bow down and worship that thing?"

James jumped as a boy would who had been backsliding, then he looked at his mud calf and laughed and said: "No, father; it's just mud; I couldn't worship it."

"Therefore it is not an idol," said his father, "and you and John may make as many mud calves as you please. But this is idolatry to worship anything that is not God, to care more for anything than you do for His love and His law."

Then he went back into the house and the two little boys sat down and looked at each other.

"John," said James, "I reckon we cannot backslide, after all, because we do love God the best, don't we?"

The Better Prayer.

By Robt. Davis.

I thank thee, Lord for strength of arm

To win my bread,

And that beyond my need is meat

For friend unfed.

I thank thee for bread to live,

I thank thee more for bread to give.

I thank thee, Lord, for snug-thatched roof

In cold and storm,

And that beyond my need is room

For friend forlorn.

I thank thee much for place to rest,

But more for shelter for my guest.

I thank thee, Lord, for lavish love

On me bestowed,

Enough to share with loveless folk

To ease their load.

Thy love to me I ill could spare, Yet dearer is thy love to share.

Life's Circus

Life's des what you make it,
Any way it go;
Front seat in de circus
Or follerin's de show.
Better watch out, people!—
It's gone befo' you know!

—Atlanta Constitution.